

ing to Pitt. I have been lately less than usually busy, and I have been trying to get myself out with the ready consent of the Academy against the picture and the statue, and to form an Academy, and I have been busy with the success I have met with. My 'success', philosophy, and friend, was Abraham Platonov, a gamekeeper, a for whom I have ever felt, and still feel, very great affection. He was a singular character, in the first place, his tutor of mine could neither read nor write, but his memory was stored with various rustic knowledge, and more of natural good sense, and what is called common wit, than almost any person I have met with since, which he had of putting everything into new

single light male him, and still makes him, a
internal, and even intellectual compulsion. He
the most undervalued of men; I remember the
victimization of his exploits on housework. For a
nated my uncle's hounds, and his fearlessness was
verbal. But what made him particularly valuable
his principles of integrity and honour. He never sa
did a thing in the absence of my mother of wulet
me have disappointed. He always held up the hi
standard of integrity, and filled our youthful minds
sentimental as pure and as rigorous as could be fou
the names of Seneca or Cicero. Such was my fa

the writing of the book, "I am a writer, a lecturer, and I must add, my best; for I think I have lived more by the recollection of his remarks and instructions, than by the more learned and elaborate discourses of all my other tutors. He was our playfellow and tutor, he rode with us, filled with us, shot with us, upon all occasions."

"The boy is father of the man," and we have dwelt therefore at such length upon the boyhood of young Lincoln.

— Ambrose.

Never, surely was holier man
Than Ambrose since the world began ;
With diet spare and raiment thin,
He shielded himself from the father of sin :
With bed of iron and scourings oft,
His heart to God's hand as wax made soft.
Through earnest prayer and watchings long
He sought to know 'twixt right and wrong,

Much wrestling with the biersa word
 To make it yield the sense of the Lord,
 That he might build a storm-proof creed
 To fold the flock in at their need.
 At last he builded a perfect faith
 Fenced round about with *The Lord thus saith*
 To himself he fitted the doorway's size,
 Meted the light to the need of his eyes,
 And knew by a sure and inward sign,

That the work of his fingers was divine.

Then Amrose said, "All those shall die
The eternal Death who believe not as I!"
And some were boiled, some burned in fire,
Some sawn in twain, that his heart's desire,
For the good of men's souls, might be satisfied
By the drawing of all to the righteous side.

One day, as Amrose was seeking the truth
That would set the world to the common good,

In his lonely walk, he saw a youth
 Resting himself in the shade of a tree;
 It had never been given him to see
 So shining a face, and the good man thought,
 'Twere pity he should not believe as he ought.
 So he sat himself by the young man's side,
 And the state of his soul with questions tried
 But the heart of the stranger was hardened is
 Nor received the stamp of the one true creed,

And the spirit of Ambrose was vexed to find
Such face in front of so narrow a mind.
"As each beholds in cloud and fire
The shape that fulfils his own desire,
So each," said the youth, "in the Law shall find
The figure and features of his mind;
And to each in his mercy hath God allowed
His several pillar of fire and cloud."

The soul of Athrose nursed with zeal
And holy wrath for the young man's weal;
"Believest thou, then, most wretched youth,
Cried he, "a dividual essence in Truth?
[I fear me thy heart is too cramped with sin
To take the Lord in his glory in."
Now there bubbled beside them, where they stood
A fountain of waters sweet and good;
The Youth to the streamlet's brink drew near

Saying, "Ambrose, thou maker of creeds, look here
Six vases of crystal then he took
And set them along the edge of the brook.
"As into these vessels the water I pour,
There shall one hold less, another more,
And the water unchanged, in every case,
Shall put on the figure of the vase;
O, thou, who wouldst at onity make through strife
Content thou fit this sign to the Water of Life!"

The little
 mother and
 and herself
 worthy ob-
 her own.
 have been,
 ; and both
 them self-

United States.
(See the preceding No. of this Newspaper.)

Till now the education of the coloured people has been confined to men to whom money and church all. They intimated that to have money, men will be industrious, and that to preserve it, they will be religious. Then the rich became avaricious and egotistical, because they have no confidence in the future; egotistical, because they had the control of

clerich. They have been able to monopolise the who had had the control of their own conscience. Therefore, men were neither industrious nor religious; they were not industrious, because they could not appreciate the genius of the poor with the capital of the rich. The one would have necessarily destroyed the other. They were not religious, because only those who had all—money, credit, lands, family, real estate—prayed to preserve all. But those who had nothing to lose were not religious.

aven the privilege of gaining their bread, with labour and sweat, could not pray, except in ark of God to ease their misery such a state of things. When the house of a rich man is burning, have we not seen him wreeping and crying, Who has seen the rich moved with pity at the misery of the poor? Sometimes they have been actuated by ostentation when they feared what they call the mob. Such is the result of the education of the educated. The priests said that the gentiles that were made

for his conduct, is his religion. That may be true, if religion is taught by citizens, because morals and the life of a country will be its fundamental laws; but we are taught by priests, its fundamental law is the church. Then, it will be sufficient to go very often to church, have a sepulchral voice and a pain face, to be considered as a very good man. But such a man is generally but a rascal. The best guarantee of our conduct is the love of country. But to be honest, to be good, to be

there are in the United States, n people who do know their country, these are the coloured people. They are the best customers, and they buy the necessities of life from foreign powers. This people has nothing to lose. They can, then, have something to gain. The actual condition of things is unfavourable to them; it will be then in changing them that they will gain. But this condition makes the republic, but the true republic has everything to be feared.

Cases of 1840	Slaves	Total	17,069,458
Free Coloured			
386,250	9,487,355	2,717,648	
Germana included in total cases	3,000,000		
"Irish	4,000,000		12,873,648
"French	2,000,000		
Dutch, Italian, Spanish, &c.	9,000,000		3,195,805

These figures are nearly exact. Thus it is sure that the number of the American people

the republic is in danger? This union must be the country. The priests have rendered the most part of the coloured people unable to write and to read. Observe the result of that calculation—all their people are sectarians, fanatics, poor, servants, cooks, &c.

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do, <i>east'n seal or</i>	6 a 12	do, <i>east'n seal or</i>	6 a 12
do, <i>fancy</i>	9 a 11	do, <i>cr. ut.</i>	21 a 28
do, <i>Plaid</i>	10 a 20	do, <i>Gr. li. W.O.</i>	20 a 28
do, <i>Kentucky jeans</i>	10 a 20	do, <i>O. seam. pr. M. S.</i>	28 a 40
do, <i>Satinets</i>	35 a 60	do, <i>Gr. vel. pine (by</i>	
do, <i>Checks 4-4</i>	7 a 10	do, <i>cargo) pr. cub. li.</i>	22 a 28
do, <i>Cotcoo Occ. 8. No. 1</i>	7 a 8	do, <i>Fl. of Ga. vel. plice pr</i>	
do, <i>do. No. 2</i>	7 a 8		
do, <i>Cotton-cord 8 a 13</i>	8 a 14		

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gon	Ohio round bay	—	do.	do.	2d cl. 25.	—	26.
men	Ohio via Canal	—	do.	2R. 1st cl. 17.	—	—	27.
men	Pennsylvania	—	do.	do.	2d cl. 16.	—	19.
ists	Brandywine	8 09	do.	Cyrus 2d cl. 15.	—	—	14.
ists	Georgetown	5 53	do.	Heading W. O. p. M. 40.	—	—	40.
ists	Baltimore c. mile	4 50	do.	Staves W. O. p. 60.	—	—	60.
as a	Richmond c. mile	—	do.	do.	2d. 47.	—	45.
as a	— do. country	5 50	do.	do.	bbl. 4.	—	23.

do, Alexandria	8.00	c	—	do, R. O. bhd. 25- - - 38-
do an Prndericksburg	5.75	c	—	PROVISIONS.
do la- Petersburg	5.62	c	—	Duty : Cheese 30; all other 20
very Rya Sour	3.12	c	3.00	per cent. ad val.
ly ita Cornmeal, Jersey	3.12	c	3.00	Beef, mess per bbl. 6.40 a 10.50
	do, bhd.	—	—	do, prime 5.40 a 7.25
				Pork, mess Ohio 11. a 11.12
				do, prime new 2.15 a 2.18

best	Dry cod, wet.	2.12½ a 2.25	Lard	18 a — 2
best	Dry cod, wet.	1.25 a 1.50	Hams, smoked	6 a — 9
new	Pickled cod, bbl.	— a 8.25	Shoulders, smoked	4½ a — 6
salu	do. salmon, tes.	3.25 a — 7.0	Seefish, do.	— a — 6
	Smoked do. lb	— a —	Salt, Orange car.	19 a 31
peas	Smoked, 1, bbl.	7.75 a 9.25	do. West'n dairy	14 a — 16½
	do. No. 1 small	— a —	do. common	— a —
	do. No. 2	5.50 a 6.25	Chamoe	6½ a — 7½

do. do. North	5.50	5.50	
do. No. 3 South	5.50	5.50	
do. do. North	3.50	5.50	
Seed, N 1 C. bbl.	—	7.00	
do. No. 5	—	6.00	
Buck's L. bbl.	—	—	
Mass. do.	—	—	
Southern	5.00	5.50	

Duty: flaxseed, clover, and timothy,	30	per cent. ad val.
Clover, per lb.	—	5.00
Timothy, 7 bush.	14	17.00
Flax, rough	1	—
do. clean	—	—

TALLOW.

Herring, pickled	4.00 s.	Duty: tallow grease, & soapstuffs	
do. souse, per box	— 85	10 per cent.	7½ s.
do. No. 1	— 28	Rendered	
do. No. 2	— 90	WOOL.	
GRAIN.		Duty, 80 per cent. ad val.	
Oats, 20 per cent. ad val.		Am. Sax'ny, French. 64 s. 80	
Wheat, white bush 1.25 s. 1.29		Am. full blooded Merino 31 s. 21	
do. Western 1.12 s. 1.16		Am. 1½ s. 1.16	

do. southern	1.00	1.10	do. native & 1 do.	24	25
Rye northern	.95	.70	superfine, pulsed, crr.	24	24
Corn north'n & Jer	72	73	do. do. city	25	25
do south'n (weight)	67	.68	40. 1, pulsed, do. city	23	24
do N O & Waa'n	—	—	do. do. city	21	22
Barley, Western,	62	.64	10th Am. washed	21	22
Oats, southern	54	.54	do. do. & picked	16	18
do. southern	—	—	do. unwashed	8	70
				8	1.

du. New-Jersey	89 a 40	viridis	10 a 11 1/2
Pana. Whita.	.61 a .57	cyanea	20
Black eyed kushe	12 1/5 a 14	Max[can,	

